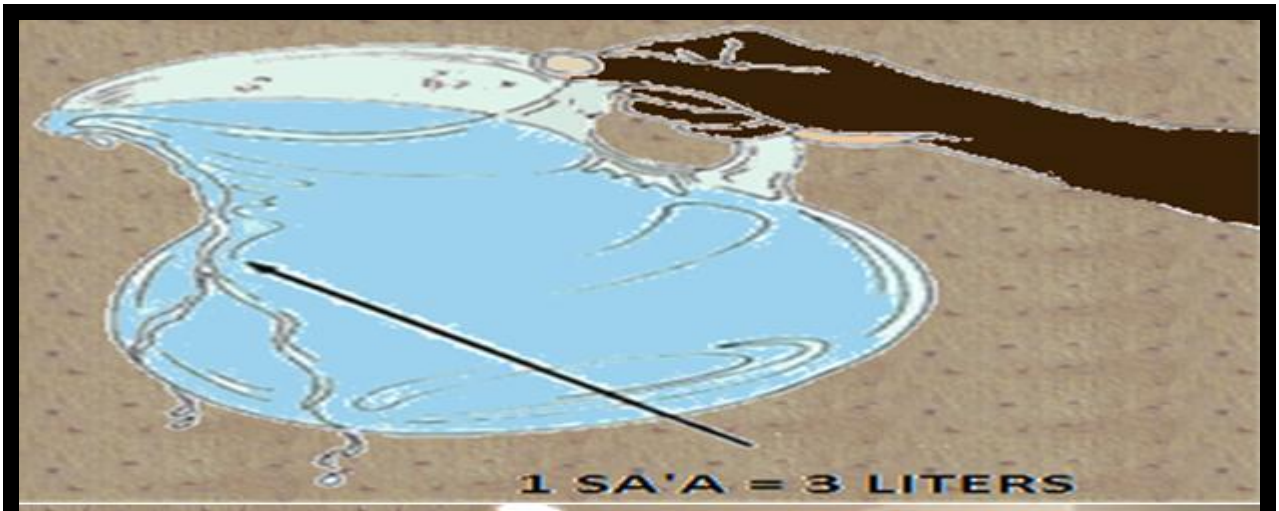
THE MATERIALS REQUIRED FOR PERFORMING A GHUSL



ONLY ONE SA'A OF WATER IS REQUIRED FOR A VALID GHUSL! HOWEVER, IT IS ADVANTAGEOUS TO USE A CONTAINER SUCH AS A PLASTIC WATER BOTTLE IN ORDER TO BETTER CONTROL THE AMOUNT OF WATER USED FOR EACH STEP OF THE GHUSL PROCESS. IN ADDITION, A SHOWER WITH A SEAT SECTION IS ALSO IDEAL FOR PROVIDING ONE WITH A SECURE PLACE THAT WILL PREVENT OTHERS FROM SEEING THEIR AWRAH WHILE ALSO PROVIDING ONE WITH A CONVEIENT SEATING AREA; THUS ENABLING ONE TO SIT WHEN WASHING THEIR FEET.

THE TWO TYPES OF GHUSL

There are two types of ghusl that one is permitted to perform. The first type involves the act of simply immersing one's entire body, including the mouth and nose, into water. The second type however, involves the sunnah method; i.e., performing ghusl as instructed by the Messenger of Allah; primarily for one in a state of janaba (major impurity).

FATWA PERTAINING TO THE TWO TYPES OF GHUSL

Type #1: Type one involves performing only the obligatory parts of ghusl; namely, ensuring that water reaches every part of the body (full shower or bath), including rinsing the mouth and nose.

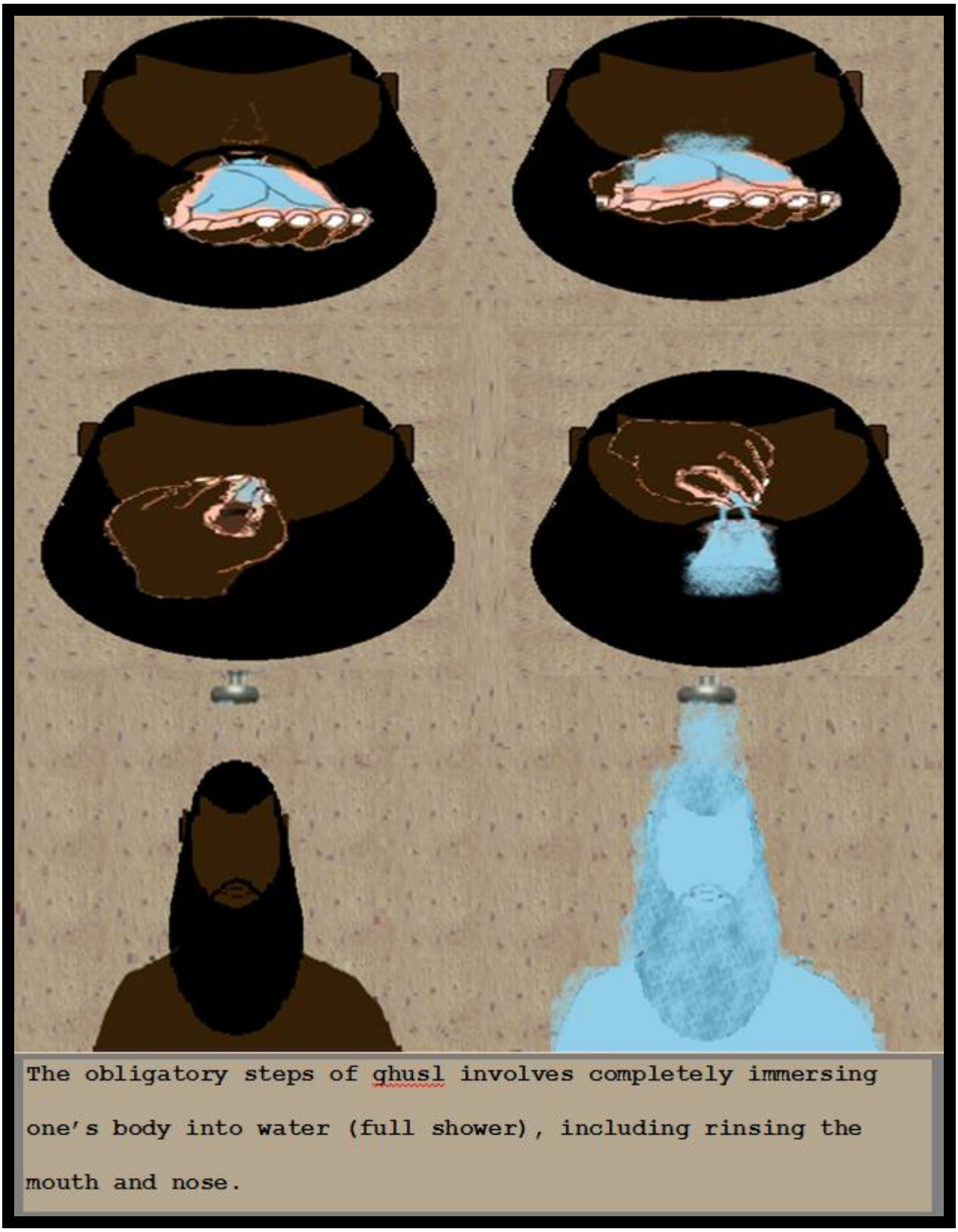
Shaykh Muhammad ibn 'Uthaymeen is reported to have said, "If a person makes the water reach all parts of his body, by whatever means, then he has removed the major impurity and purified himself properly, because Allah says in Surah Al-Ma'idah (5:6) [interpretation of the meaning]: **"If ye are in a state of ceremonial impurity, bathe your whole body."**

Ibn ‘Abd al-Birr reportedly said: "The one who does ghusl to purify himself from janabah, if he does not do wudu but he makes water reach every part of his body, he has done what is required of him, because Allah has enjoined upon the one who is in a state of janabah to do ghusl, not wudu; when He says, "… if you are in a state of janabah (i.e., had a sexual discharge), purify yourself (bathe your whole body)." [Al-Ma’idah 5:6]. This is the consensus of the scholars and there is no dispute among them; they are agreed that it is mustahab to do wudu before doing ghusl, in emulation of the Messenger of Allah (P.B.U.H.) and because this reinforces and perfects ghusl."

There is a consensus among all Imams that it is a must to wet the whole body thoroughly.

Type #2: The second type two of ghusl according to Fatawa Arkan al-Islam, p. 248: The complete way, "Involves performing ghusl as the Prophet (P.B.U.H.) did. When he wanted to do ghusl in the case of janabah, he would wash his hands; then wash his private parts and anywhere else that the impurity had reached, then he would do complete wudu; then he would wash his head three times with water, then he would wash the rest of his body. This is how complete ghusl is done."

MINIMUM ACTS REQUIRED FOR GHUSL:



The obligatory steps of ghusl involves completely immersing one's body into water (full shower), including rinsing the mouth and nose.

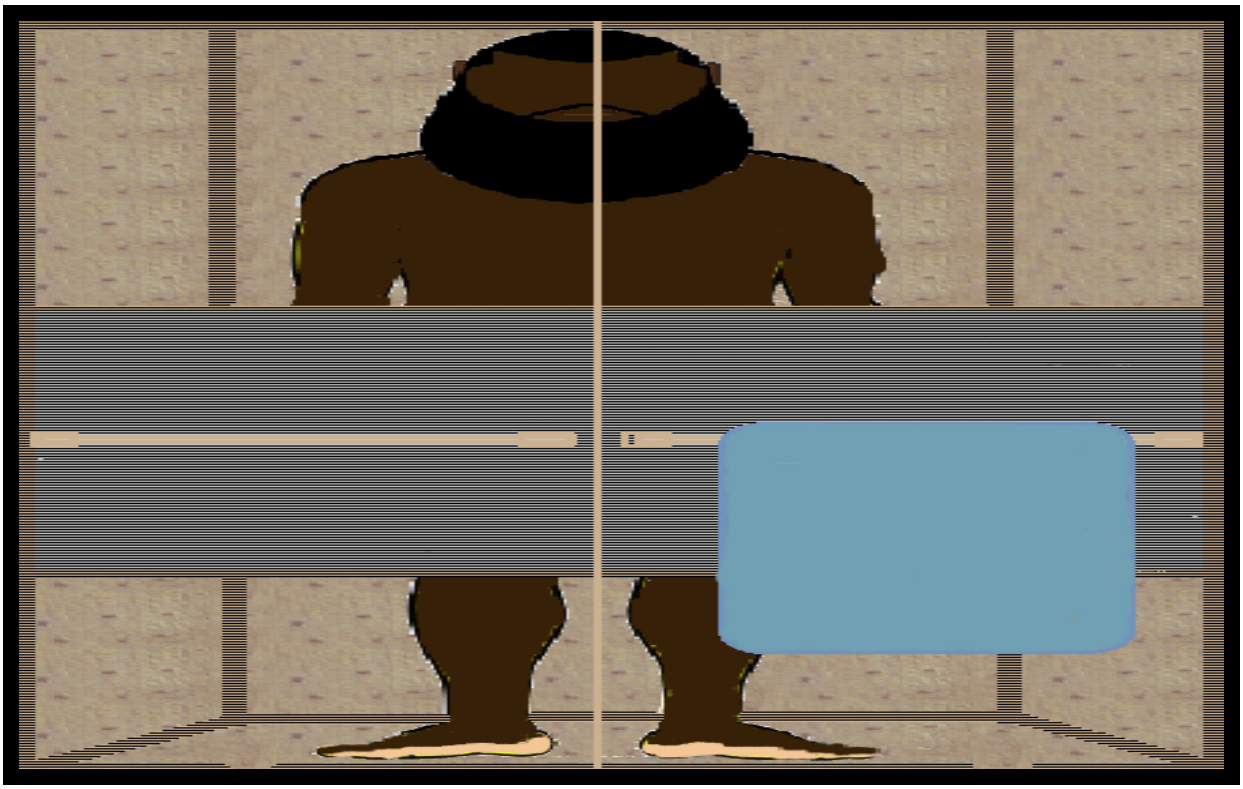
BEGINNING THE GHUSL PROCESS:

Upon entering a washroom for ghusl that contains a toilet; i.e., bathroom, enter with the left foot first and say: "In the name of Allah. O Allah! I seek refuge in you from male and female noxious beings (devils among the Jinn)."

It is also recommended that one intending to perform ghusl in a shower or bathtub positioned inside a bathroom should enter with their left foot and exits with the right; i.e., contrary to the way one enters the masjid; as evident from the hadith of Bukhari which reads: **"Ibn Umar put his right foot first (upon entering the masjid), and then when he exited, he put his left foot**

first." Moreover, the evidence for saying: "In the name of Allah and seeking protection against the male and female devils," is found in the hadith of Bukhari, wherein Anas reported "**Whenever the Messenger of Allah (P.B.U.H.) entered the privy he would say, 'Bismillah; Allah-humma inni a'udhu bika minal khubuthi wal khaba'ith; i.e., In the name of Allah. O Allah, I seek Refuge with You from the male and female unclean spirits (devils).'**"

REMOVE ALL CLOTHING AND ENTER SHOWER/BATHTUB. HOWEVER, IF IN A PUBLIC AREA ENSURE THAT ONE'S AWRAH REMAINS COVERED.



The proof for this practice is the hadith of Abu Salama, collected by Bukhari, wherein Abu Salama reportedly said: **"I and the brother of Ayesha went to visit her. Her brother asked her about the ghusl of the Prophet (P.B.U.H.). She called for a vessel containing about a sa'. She washed and poured it over her head. There was a curtain between her and us."**

TASMIYYAH (SAYING BISMILLAH) IS NOT OBLIGATORY.

It is important to note that there is no text concerning ghusl which states that saying bismillah (Tasmiyyah) is required in order to make the act valid in the eyes of Allah.

FATWA PERTAINING TO SAYING BISMILLAH (TASMIYYAH) UPON PERFORMING GHUSL

www.Islam-qa.com cites **Sheikh Ibn Uthaymeen** as issuing the following fatwa: "The opinion which is deemed to be the most correct is that saying 'Bismillah' upon performing both Ghusl and ablution is not obligatory. Rather it is recommended."

"During the course of performing Ghusl in the bathroom, a person should say 'In the Name of Allah' in his heart and should not to utter it aloud. So if you are in a similar situation, you have to follow this rule."

Step 1: MAKE THE NIYYAH (INTENTION) TO PERFORM GHUSL TO PURIFY ONE'S BODY

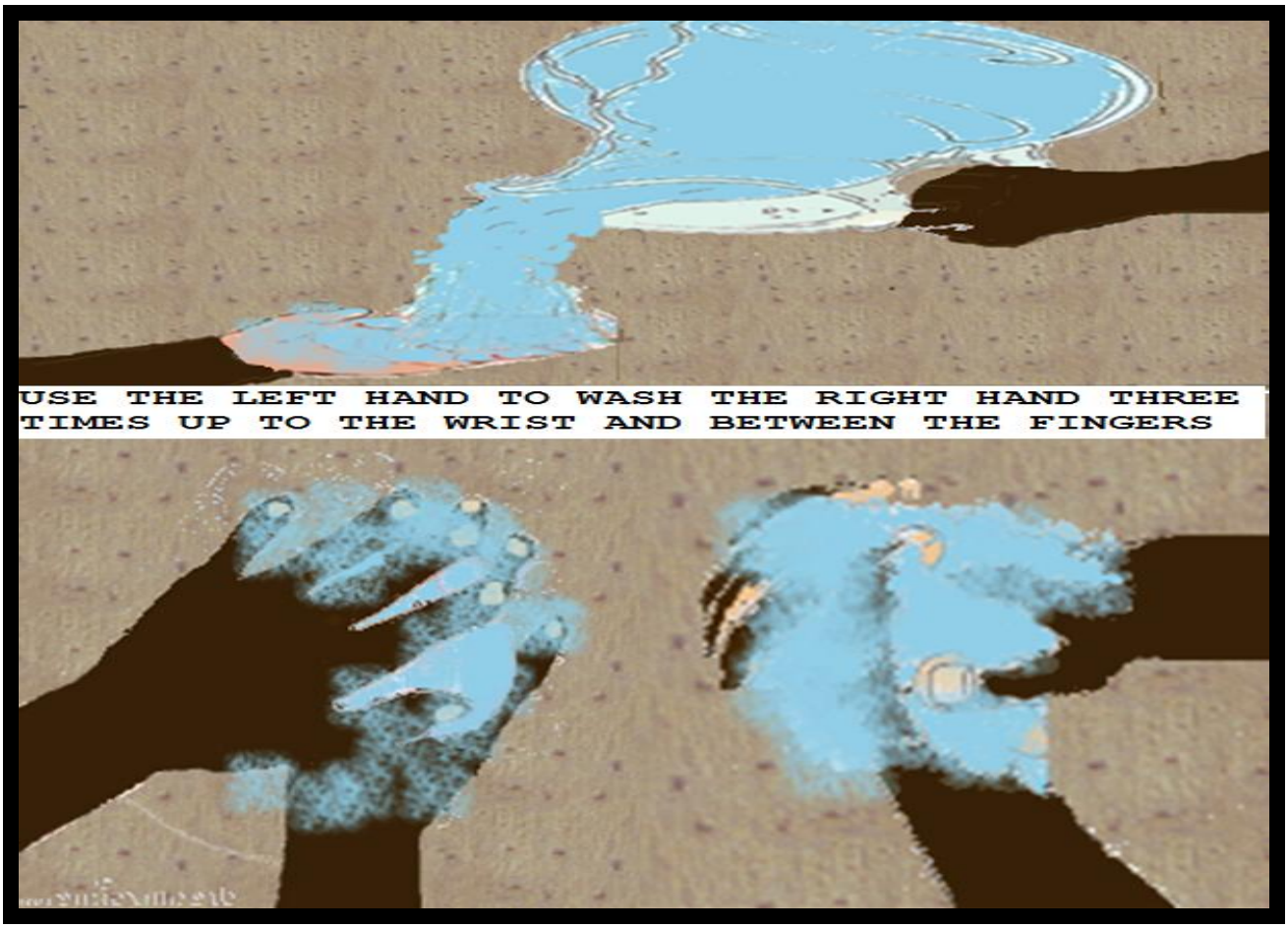
The proof for this practice is the hadith of Imam Muslim, wherein the Messenger of Allah (P.B.U.H.) reportedly said, **"Verily the actions are by intention and there is for everyone only what he intended..."**

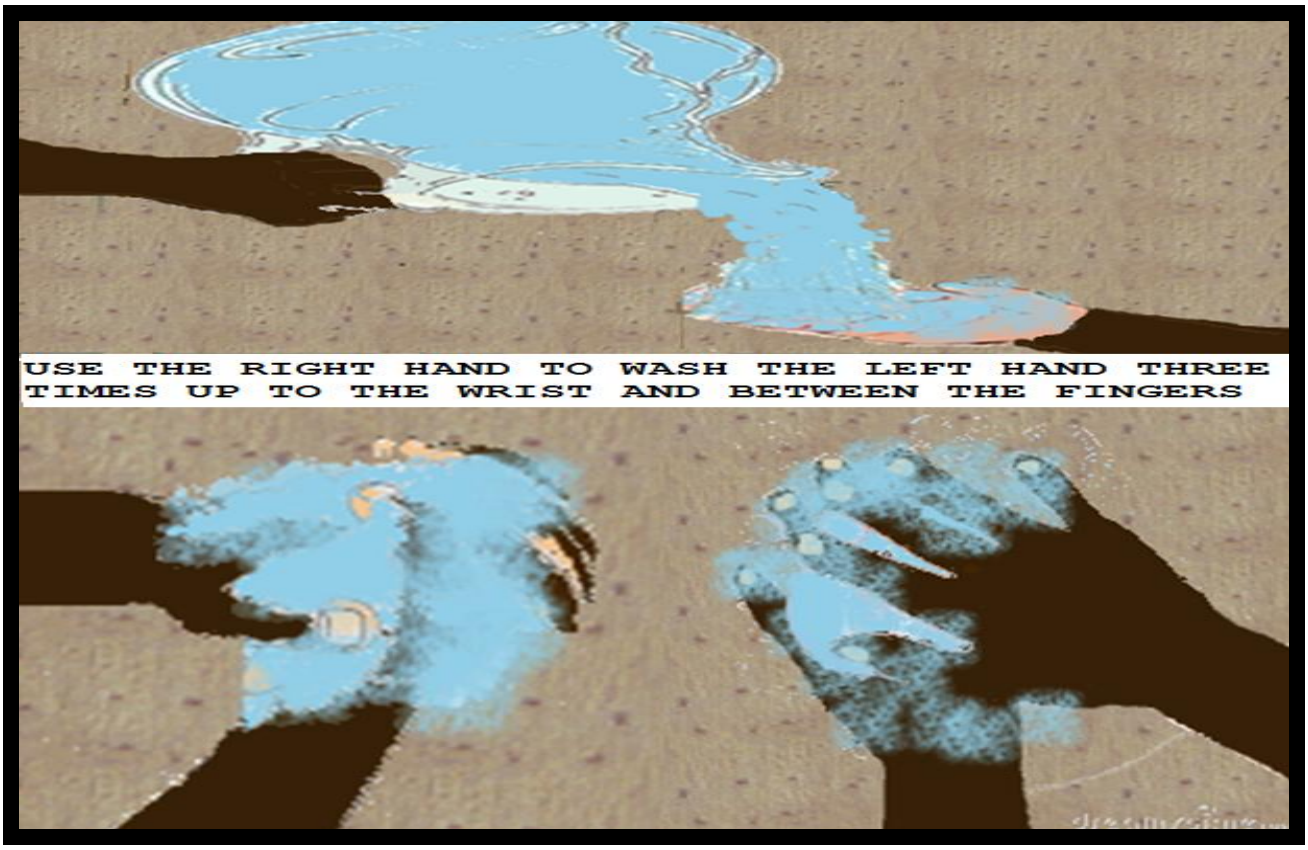
Step 2: COLLECT ONE SA'A OF WATER TO PERFORM GHUSL

The proof for this practice is the hadith of Bukhari, wherein Aisha narrated: **"The Prophet and I used to take a bath from a single pot called 'Faraq'."** Also in another hadith collected by Bukhari, narrated by Abu Salama: **"Aisha's brother and I went to Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head and at that time there**

was a screen between her and us." What is more, another hadith collected by Bukhari, narrated by Abu Ja'far reports: "**While I and my father were with Jabir bin Abdullah, some People asked him about taking a bath He replied, 'A Sa' of water is sufficient for you.' A man said, 'A Sa' is not sufficient for me.' Jabir said, 'A Sa was sufficient for one who had more hair than you and was better than you (meaning the Prophet).' And then Jabir (put on) his garment and led the prayer**."

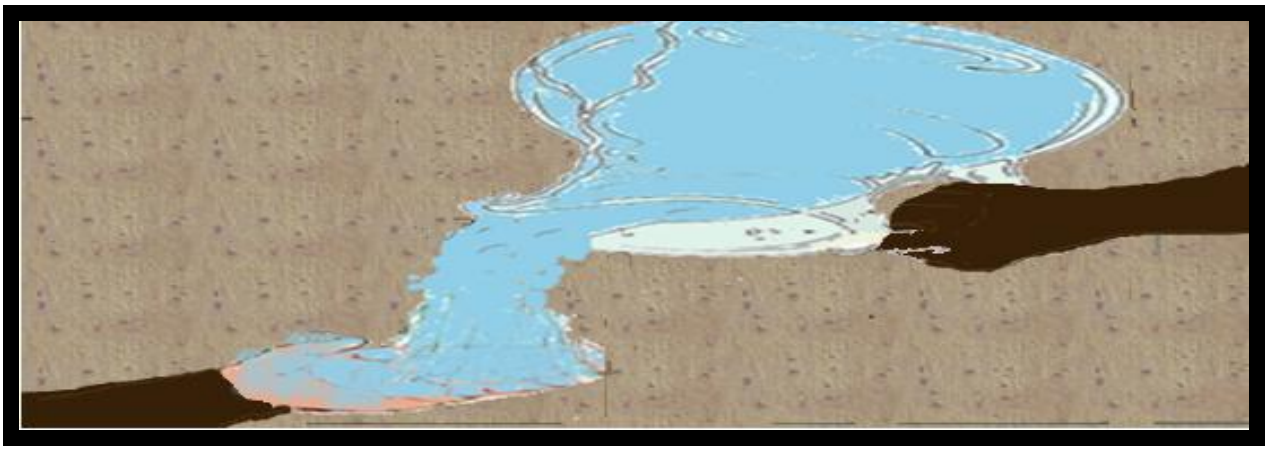
Step 3: WASH BOTH HANDS THREE TIMES BEGINNING WITH THE RIGHT





The evidence for this instruction is a hadith collected by Bukhari, wherein Maymuna reportedly said, **"I poured water for ghusl for the Prophet (P.B.U.H.). He poured water onto his left hand with his right hand and washed them both."** What is more, another hadith from Bukhari narrated by Maymuna reported: **"I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet."**

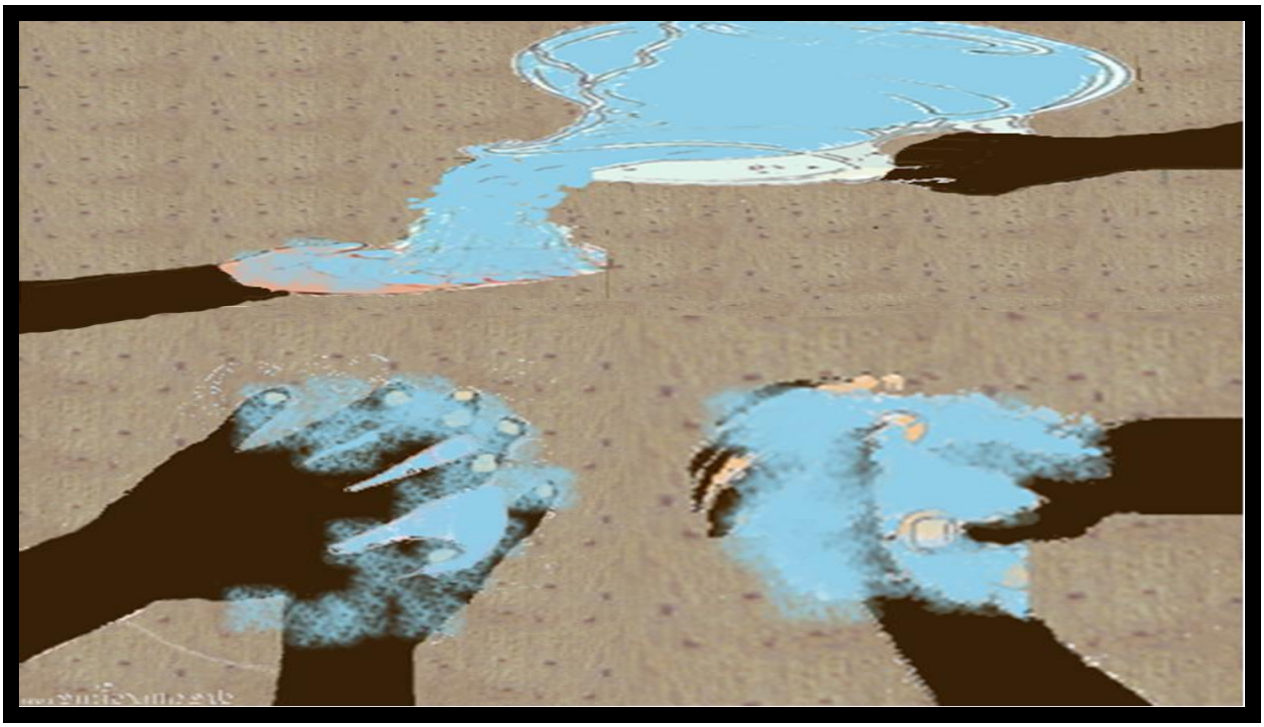
STEP 4: <u>POUR WATER IN LEFT HAND AND WASH THE PRIVATE PARTS, INCLUDING THE ANUS AND BUTTUCKS</u>.



The proof for this practice is a hadith collected by Bukhari wherein Maymuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts**..."

STEP 5: RUB THE HANDS OVER THE EATH TO CLEAN THEM OR SIMPLY WASH THEM IF INSIDE A WASHROOM.

The proof for this practice is the hadith of Bukhari wherein it was related that Maymuna reportedly said, "**I poured water for ghusl for the Prophet (P.B.U.H.). He poured water onto his left hand with his right hand and washed them both. Then he washed his private parts and then he rubbed the earth with his hands, and then washed them**."

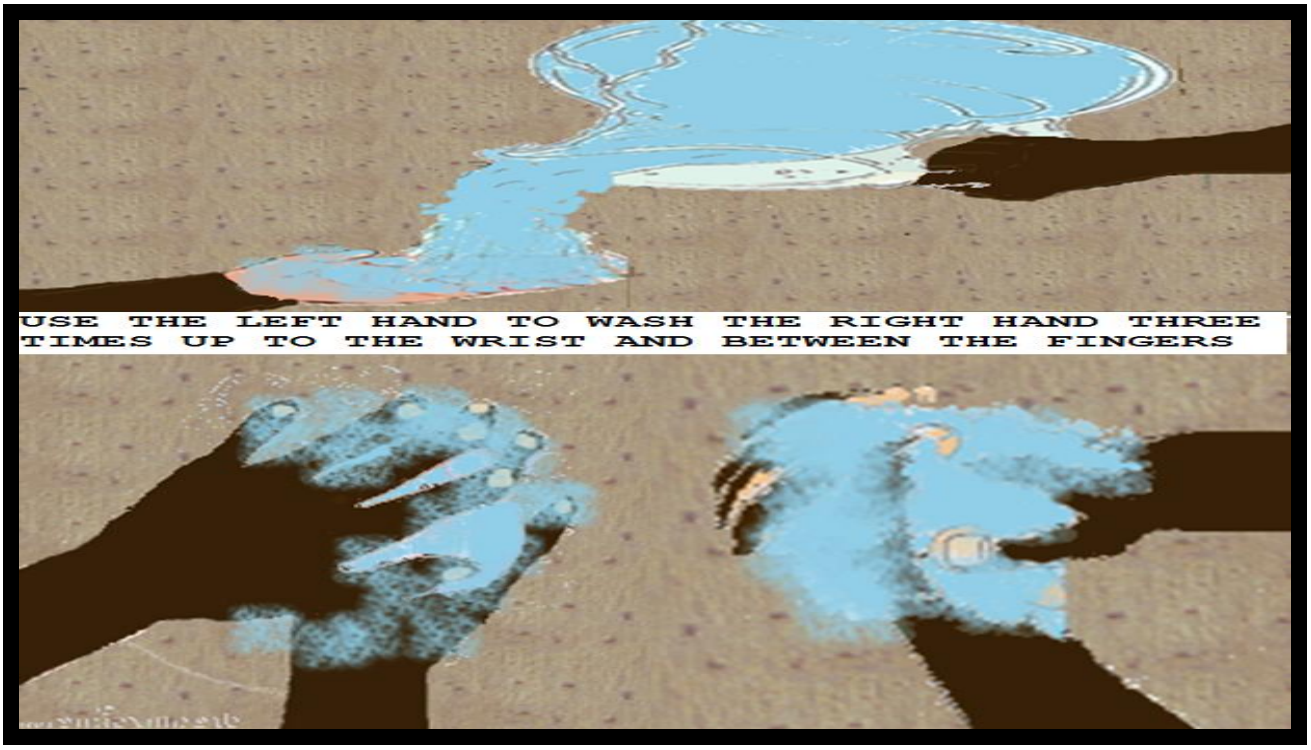


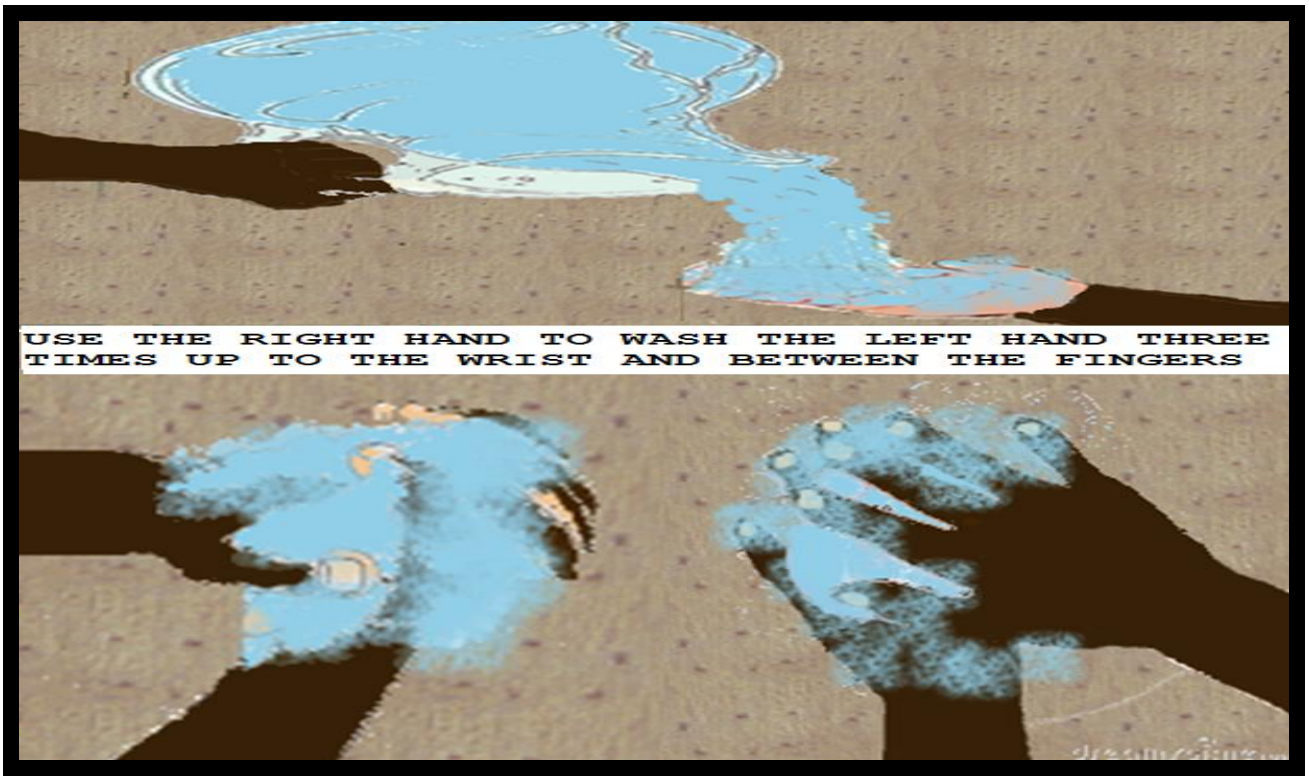
Additional proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**The Prophet (P.B.U.H.) did a ghusl for janaba. He cleaned his private parts with his hand, then rubbed it on the wall and then washed it....**"

STEP 6: PERFORM WUDU AFTER THE HANDS AND PRIVATE PARTS HAVE BEEN WASHED (REWASH THE HANDS AFTER THE LEFT HAND HAS THOROUGHLY CLEANED THE FRONT AND REAR OF THE PRIVATE PARTS).

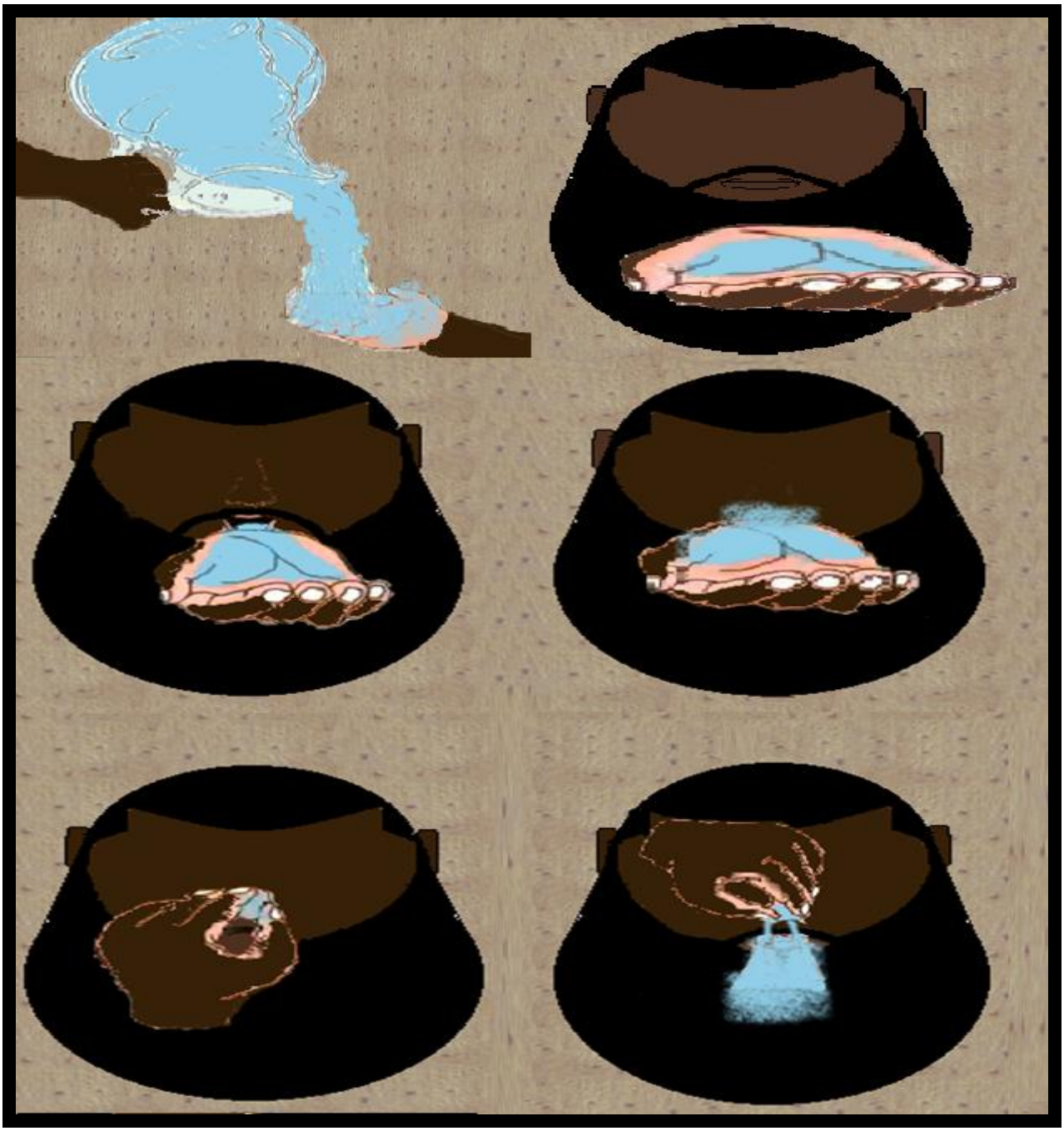
The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**The Prophet (P.B.U.H.) did a ghusl for janaba. He cleaned his private parts with his hand, then rubbed it on the wall and then washed it. Then he did wudu as he did for the prayer....**"

WASH BOTH HANDS THREE TIMES UP TO THE WRIST BEGINNING WITH THE RIGHT HAND.

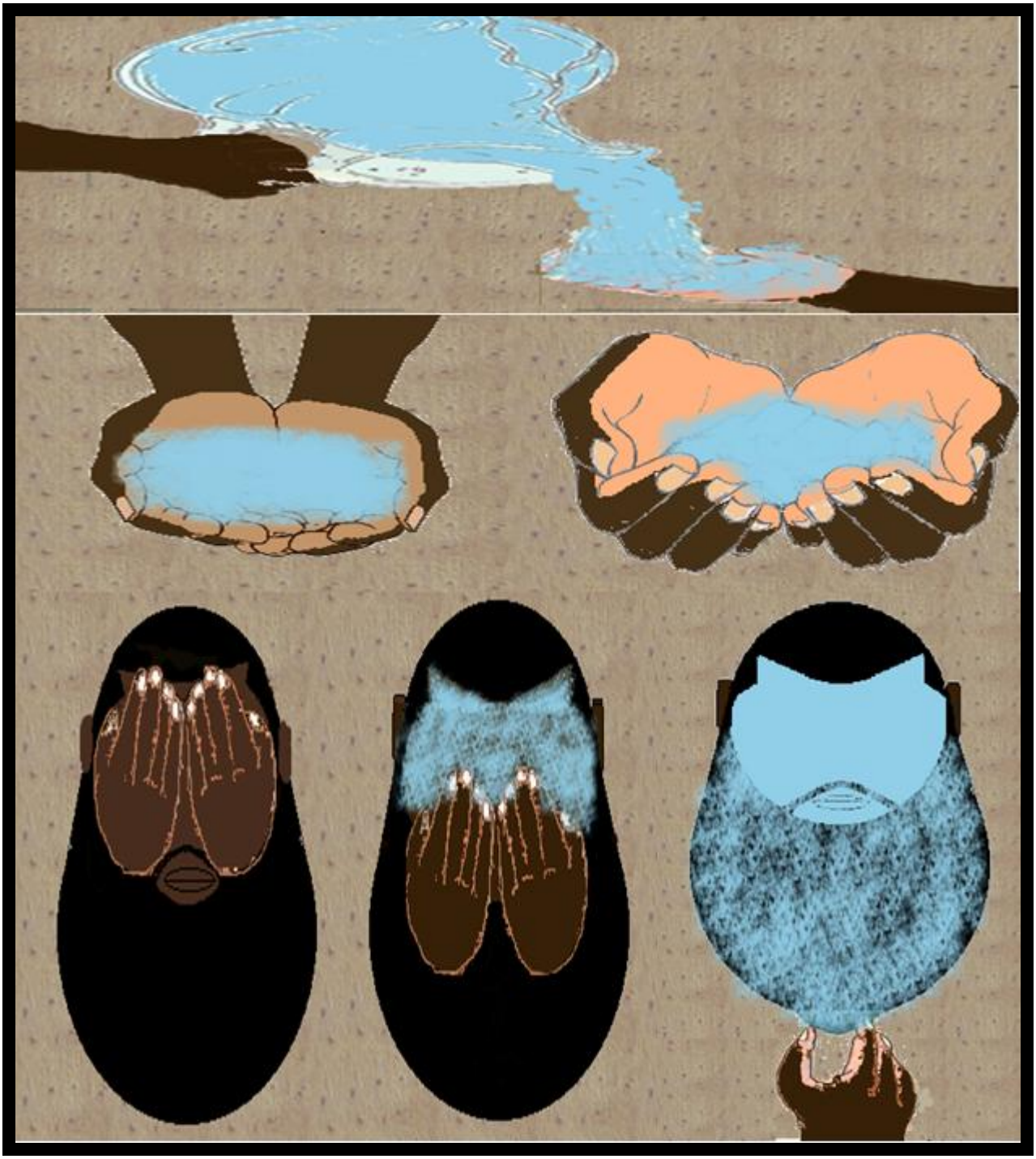




POUR WATER INTO RIGHT HAND AND SUCK WATER INTO THE MOUTH AND SNIFF IT INTO THE NOSE USING THE SAME HANDFUL OF WATER. THEN SPIT WATER OUT OF MOUTH AND PINCH NOSTRILS WITH THE LEFT THUMB AND INDEX FINGER IN ORDER TO BLOW THE WATER OUT OF THE NOSE.

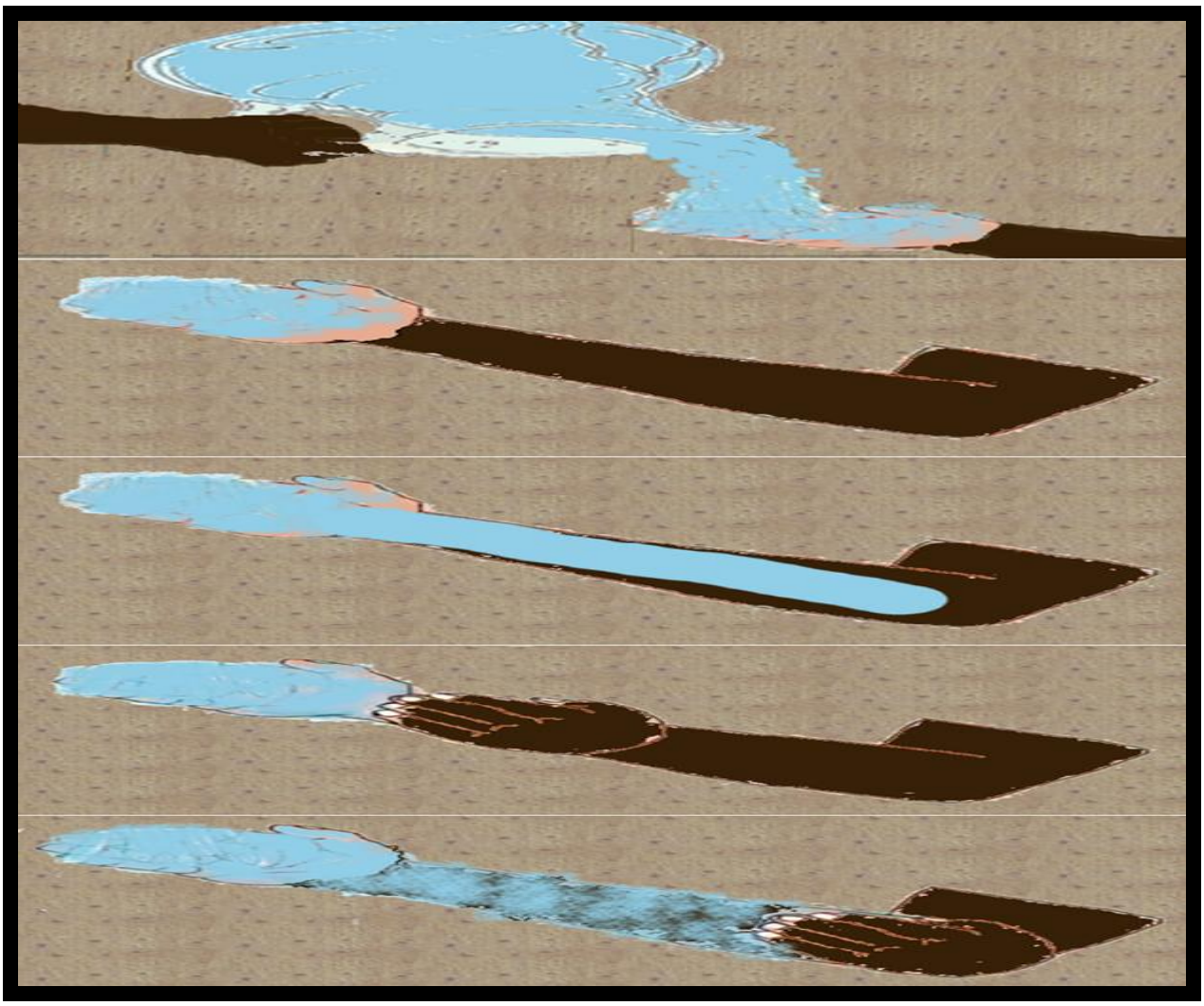


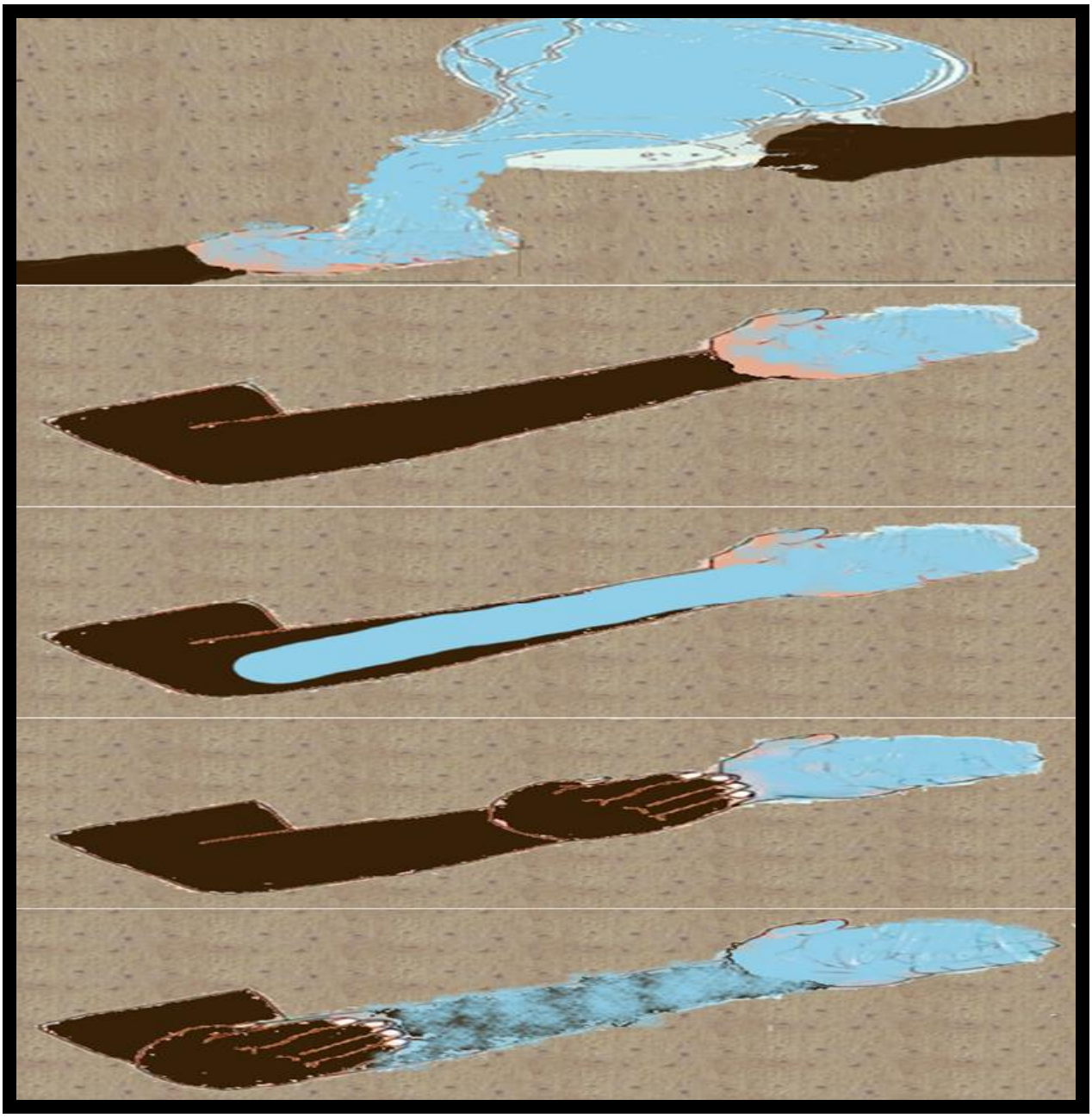
POUR WATER INTO RIGHT HAND. THEN JOIN BOTH HANDS TOGETHER AND WASH THE ENTIRE FACE 3 TIMES, INCLUDING RUNNING THE FINGERS OF THE RIGHT HAND THROUGH THE BEARD.



- **RUNNING THE FINGERS OF THE RIGHT HAND THROUGH THE BEARD!**

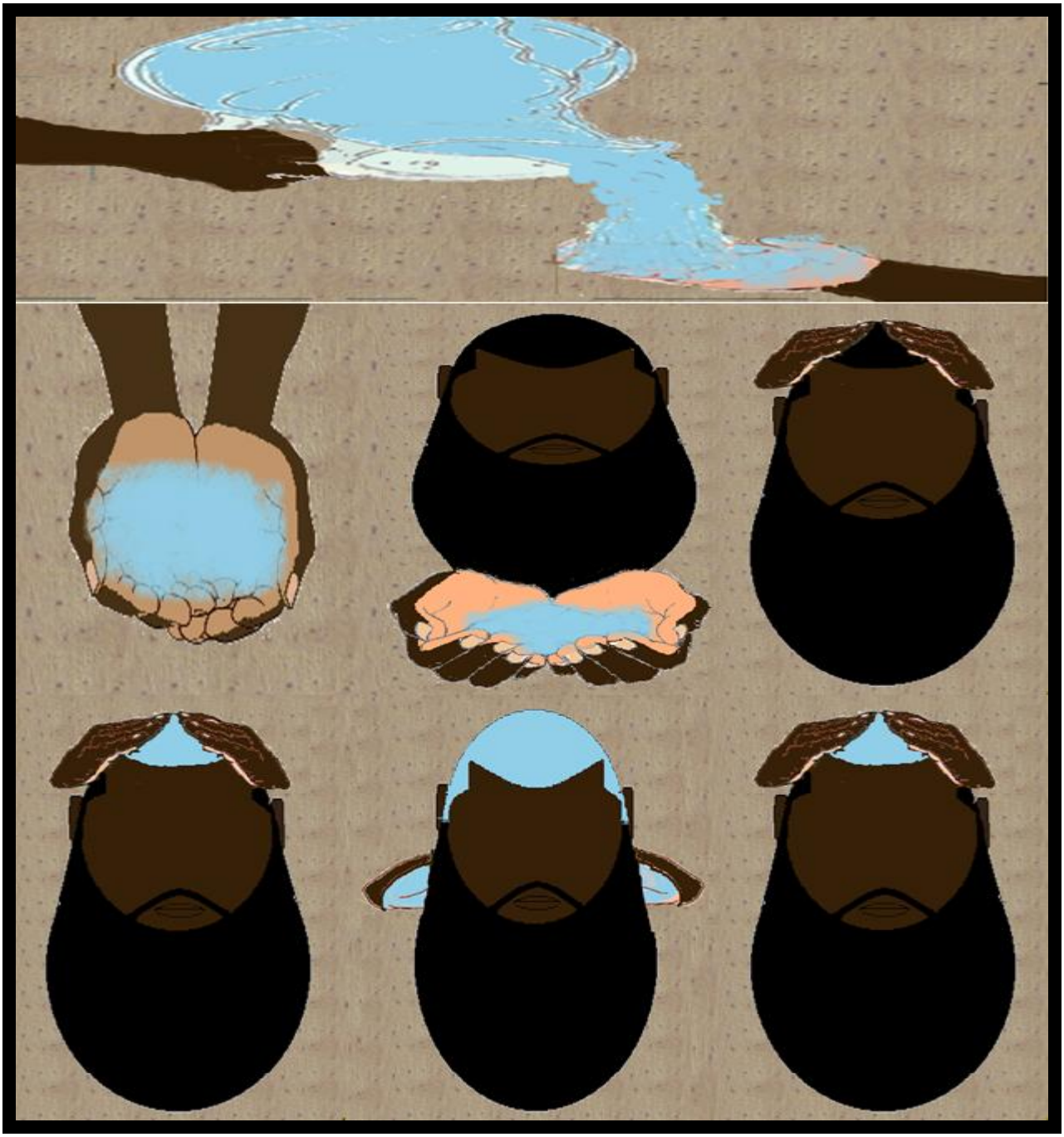
POUR WATER INTO THE RIGHT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE LEFT HAND AND WASH THE RIGHT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW. THEN POUR WATER INTO THE LEFT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE RIGHT HAND AND WASH THE LEFT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW.





WET BOTH HANDS AND JOIN THEM TOGETHER. THEN PASS THEM OVER THE HEAD, BEGINNING AT THE FOREHEAD (FRONT OF THE HAIRLINE) AND ENDING AT THE NAPE OF THE NECK (BASE OF THE HAIRLINE), AND FROM THERE BACK TO THE FOREHEAD WHERE THE PROCESS BEGAN. THEN WIPE THE EARLOBES/INNER EAR WITH THE INDEX FINGERS CLEANING THE INSIDE OF THE

EARS WHILE SIMULTANEOUSLY USEING THE THUMBS TO CLEAN THE EXTERNAL SECTION OF THE EARS BY STARTING AT THE BACK OF THE EARLOBES, DRAGGING THE TIP OF THE THUMBS FORWARD.



The evidence for how one should perform each phase of the wudu (ablution) process during ghusl can be obtained from the following ahadith:

WASH BOTH HANDS THREE TIMES UP TO THE WRIST BEGINNING WITH THE RIGHT HAND.

The proof for this practice is the hadith of Bukhari wherein Maymuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.) and he poured water with his right hand on his left and washed them...**" What is more, another hadith in the collection of Bukhari that was narrated by Maymuna reports: "**I placed water for the bath of Allah's Apostle (P.B.U.H.) and he poured water over his hands and washed them twice or thrice...**?" Therefore, one is permitted to either wash the hands once, twice, or three times.

POUR WATER INTO RIGHT HAND AND SUCK WATER INTO THE MOUTH AND SNIFF IT INTO THE NOSE USING THE SAME HANDFUL OF WATER. THEN SPIT WATER OUT OF MOUTH AND PINCH NOSTRILS WITH THE LEFT THUMB AND INDEX FINGER IN ORDER TO BLOW THE WATER OUT OF THE NOSE.

The proof for this practice is the hadith of Bukhari wherein Maymuna narrated: "...**I placed water for the bath of Allah's Apostle (P.B.U.H.)... He rinsed his mouth and washed his nose by putting water in it and blowing it out**." Moreover,

another hadith collected by Bukhari wherein Abd Allah b. Zayd, while describing the Prophet's (P.B.U.H.) wudu, related: "**... the Messenger of Allah (P.B.U.H.) would rinse his mouth and nose with a single handful of water, and he would do so thrice**." Lastly, a hadith in the collection of Sunan al-Darimi, narrated by Abd Khair, adds further detail regarding cleaning the mouth and nose, wherein he related: "**We were sitting looking towards Ali, as he made Wudu, and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand. He did that three times, then said, 'whoever would like to see the way of purification of the Messenger of Allah (P.B.U.H.), then this is his purification.'**"

POUR WATER INTO RIGHT HAND. THEN JOIN BOTH HANDS TOGETHER AND WASH THE ENTIRE FACE 3 TIMES, INCLUDING RUNNING THE FINGERS OF THE RIGHT HAND THROUGH THE BEARD.

The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.)... washed his face...**." What is more, the evidence supporting the number of times the Messenger of Allah (P.B.U.H.) washed his face is the hadith of Bukhari, wherein Humran ibn Abaan narrated that Uthman called for water

to make wudu and so mentioned the way in which the Messenger of Allah (P.B.U.H.) made wudu. Humran reportedly said, "**Then he, the Messenger of Allah (P.B.U.H.) washed his face three times**." Lastly, the proof for the practice of running the fingers through the beard during ablution is the hadith of Abu Dawud, wherein Anas narrated: "**The Messenger of Allah (P.B.U.H.), when he made wudu, used to take a handful of water and enter it below his chin and rubbed it through his beard and said, 'This is what my Lord, the Great and Exalted, has ordered me to do.'**"

POUR WATER INTO THE RIGHT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE LEFT HAND AND WASH THE RIGHT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW. THEN POUR WATER INTO THE LEFT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE RIGHT HAND AND WASH THE LEFT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW.

The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts.** He **rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and**

blowing it out, washed his face and both forearms...." What is more, the proof for the practice of washing the arms up to the elbows three times is the hadith of Imam Muslim which reports: **Uthman called for water for wudu and mentioned the Prophet's (P.B.U.H.) way of making wudu; then he washed his right arm including the elbow three times, then the left in the same way**." Lastly, another hadith of Imam Muslim narrated by Nu'aim ibn Mijmar reports, "**I saw Abu Hurairah make wudu...then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm...**"

WET BOTH HANDS AND JOIN THEM TOGETHER. THEN PASS THEM OVER THE HEAD, BEGINNING AT THE FOREHEAD (FRONT OF THE HAIRLINE) AND ENDING AT THE NAPE OF THE NECK (BASE OF THE HAIRLINE), AND FROM THERE BACK TO THE FOREHEAD WHERE THE PROCESS BEGAN. THEN WIPE THE EARLOBES/INNER EAR WITH THE INDEX FINGERS CLEANING THE INSIDE OF THE EARS WHILE SIMULTANEOUSLY USEING THE THUMBS TO CLEAN THE EXTERNAL SECTION OF THE EARS BY STARTING AT THE BACK OF THE EARLOBES, DRAGGING THE TIP OF THE THUMBS FORWARD.

The proof for the practice of wiping the head by pouring three double-handfuls of water is the hadith of Bukhari that was narrated by Aisha wherein she said: "**Whenever any one of us was Junub, she poured water over her head thrice with both her hands**

and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand." Moreover, another hadith in the collection of Bukhari reports: "**The Prophet (P.B.U.H.) wiped his head with his two hands, moving them forwards and backwards - beginning with the front of the head and (wiping) with them up to his nape**..." Therefore, wiping the head with either one or two double-handfuls of water is also acceptable. Lastly, it is important to note that the two ears are considered a part of the head, and as such, they should be wiped with the same wet hands that passed over the head; i.e., adding additional water to the hands is not required to clean the ears. The proof for this practice is the hadith of Abu Dawud, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**The two ears are a part of the head.**" Therefore, they are to be wiped with the same wet hands immediately after wiping the hair (without applying additional water); which is evident from another hadith of Abu Dawud wherein Ar-Rabee bint Mu'awwidh reported: "**The Messenger of Allah (P.B.U.H.), Wiped his head; i.e., the ears in this instance, with water remaining in his hand**." The ears are being referred to when the word "head" is mentioned in this hadith; because, the statement "with water remaining in his hand" cannot apply to the initial wiping of the head which must be performed by initially wetting the hands. Furthermore, a third hadith by Abu Dawud, regarding the method

of performing wudu, maintains that Abdullah ibn Amr reportedly said, "**Then he, the Messenger of Allah (P.B.U.H.) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs**."

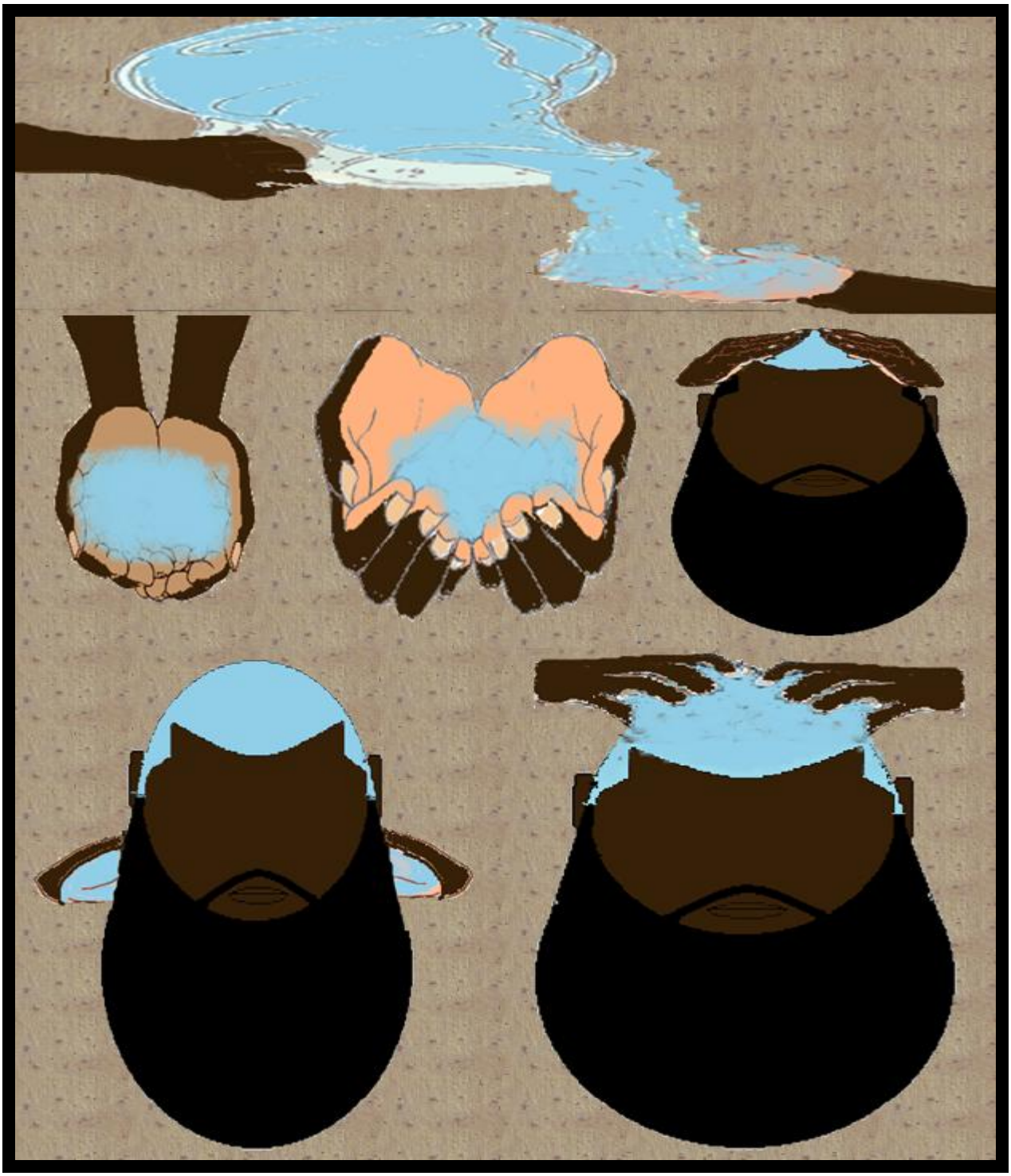
Important note: The wiping of both feet during the final step of wudu can either be performed at this time or delayed until the very end of the ghusl process; because, ahadith support both methods as being the sunnah of the prophet (P.B.U.H.). The evidence for wiping the feet during the wudu phase of the ghusl process is a hadith in the collection of Bukhari wherein Aisha reportedly said: "**When the Messenger of Allah (P.B.U.H.) did ghusl in the case of janabah, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. He would then perform wudu as for prayer. Next he would take water and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wetted, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body**." Thus according to this hadith, there is no mentioning of wiping the feet at the end of the process. However, another hadith by Bukhari clearly shows that the Prophet (P.B.U.H.) waited until the very end of the ghusl process to wipe his feet with water. This fact can be seen from

the hadith of Bukhari wherein Maimuna narrated: "**Allah's Apostle (P.B.U.H.) [while performing ghusl] performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janabah.**" Thus, immediately after wiping the head, instead of proceeding with wiping the feet, the individual performing ghusl can choose to delay the wiping of the feet with water and proceed with pouring three handfuls of water onto their head and scrubbing the scalp and hair with the fingers of both hands.

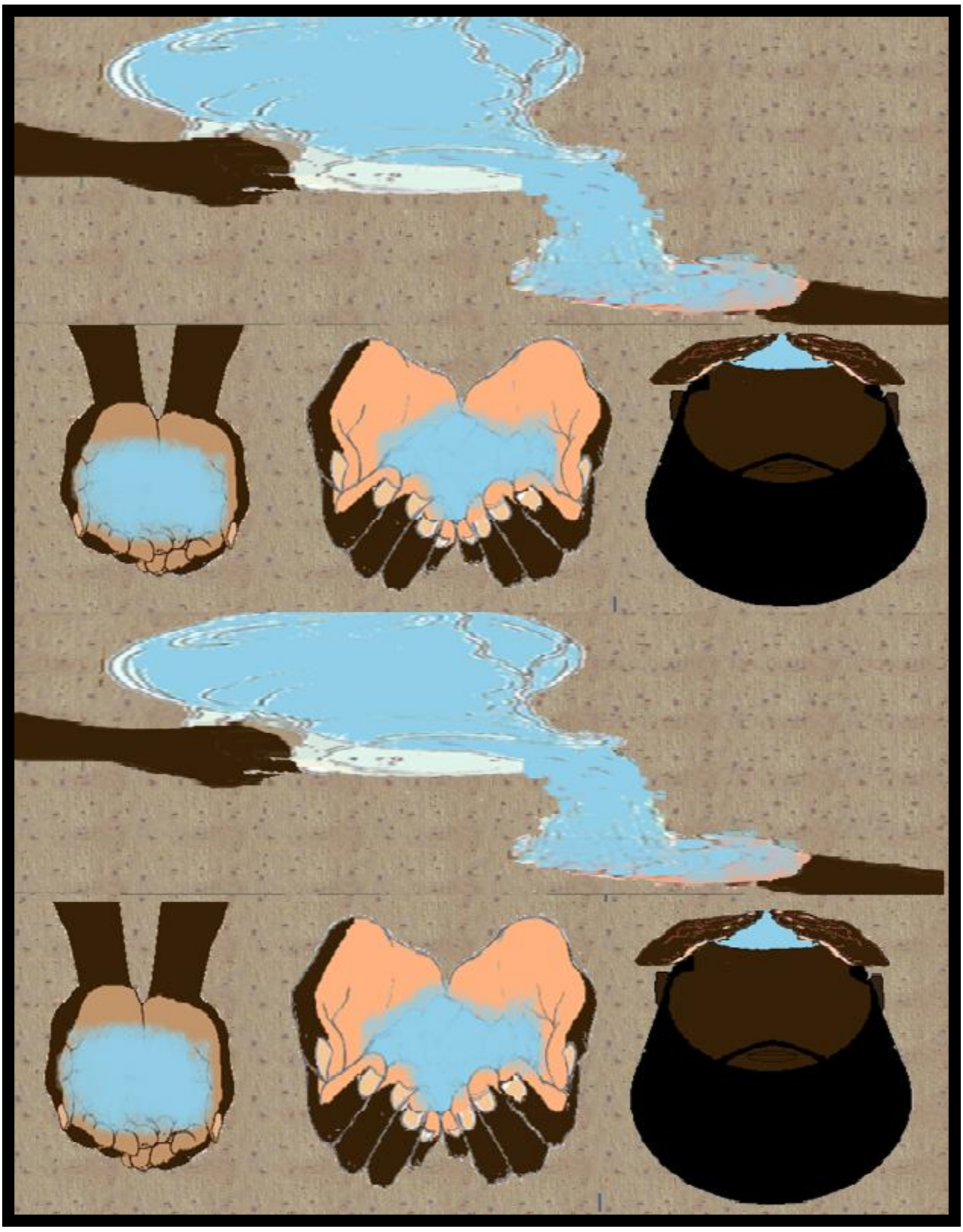
STEP 7: POUR WATER INTO THE RIGHT HAND. THEN JOIN BOTH HANDS TOGETHER IN ORDER TO WET THE HAIR AND SCALP OF THE HEAD. NEXT, PROCEED BY SCRUBBING THE HAIR AND SCALP WITH THE WET FINGERS UNTIL THE ROOTS OF THE HAIR AND SCALP BECOMES WET FROM THE WATER.

The proof for the practice scrubbing the scalp with the fingertips at the conclusion of the wudu phase of ghusl is a hadith in the collection of Bukhari in which Aisha narrated: "**Whenever the Prophet (P.B.U.H.) took a bath after Janaba he started by washing his hands and then performed ablution like**

that for the prayer. After that he would put his fingers in water and move the roots of his hair with them..."

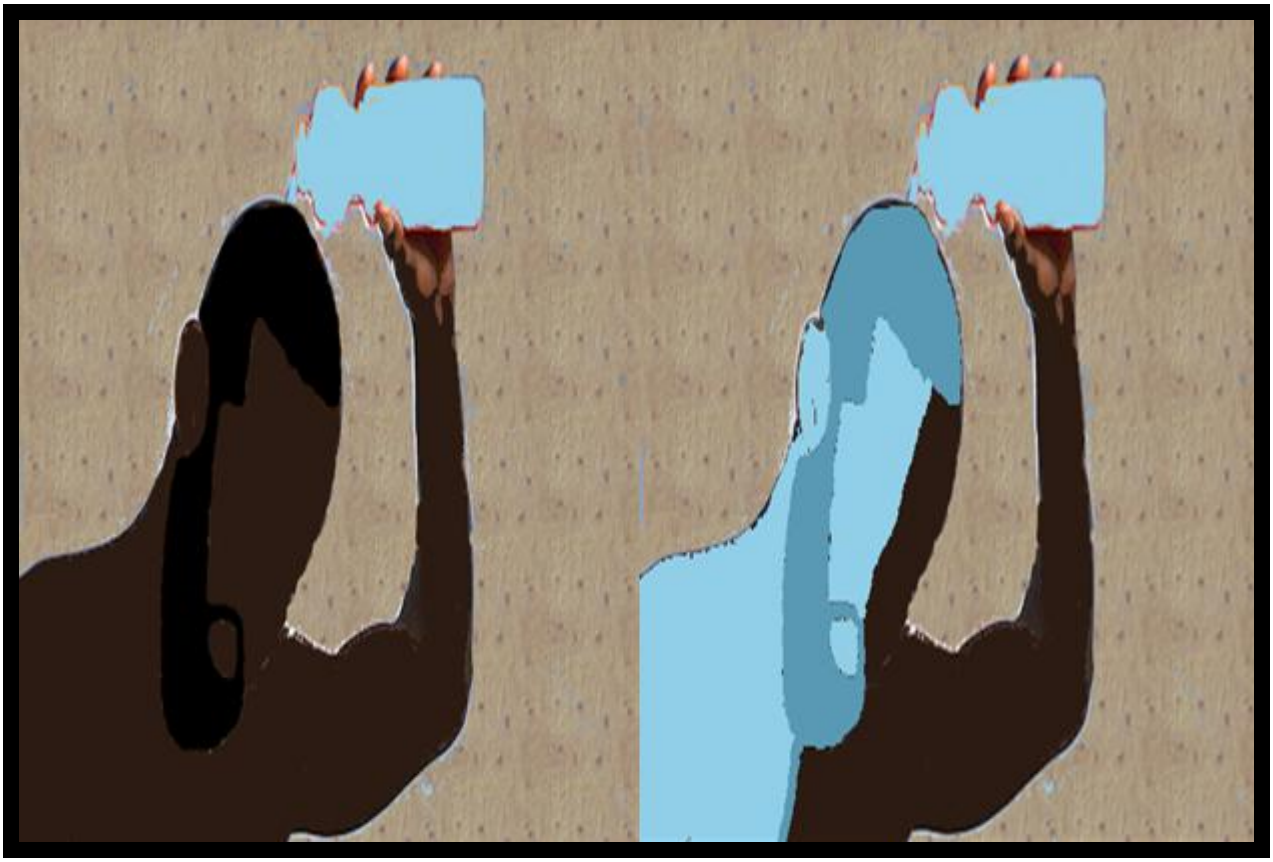


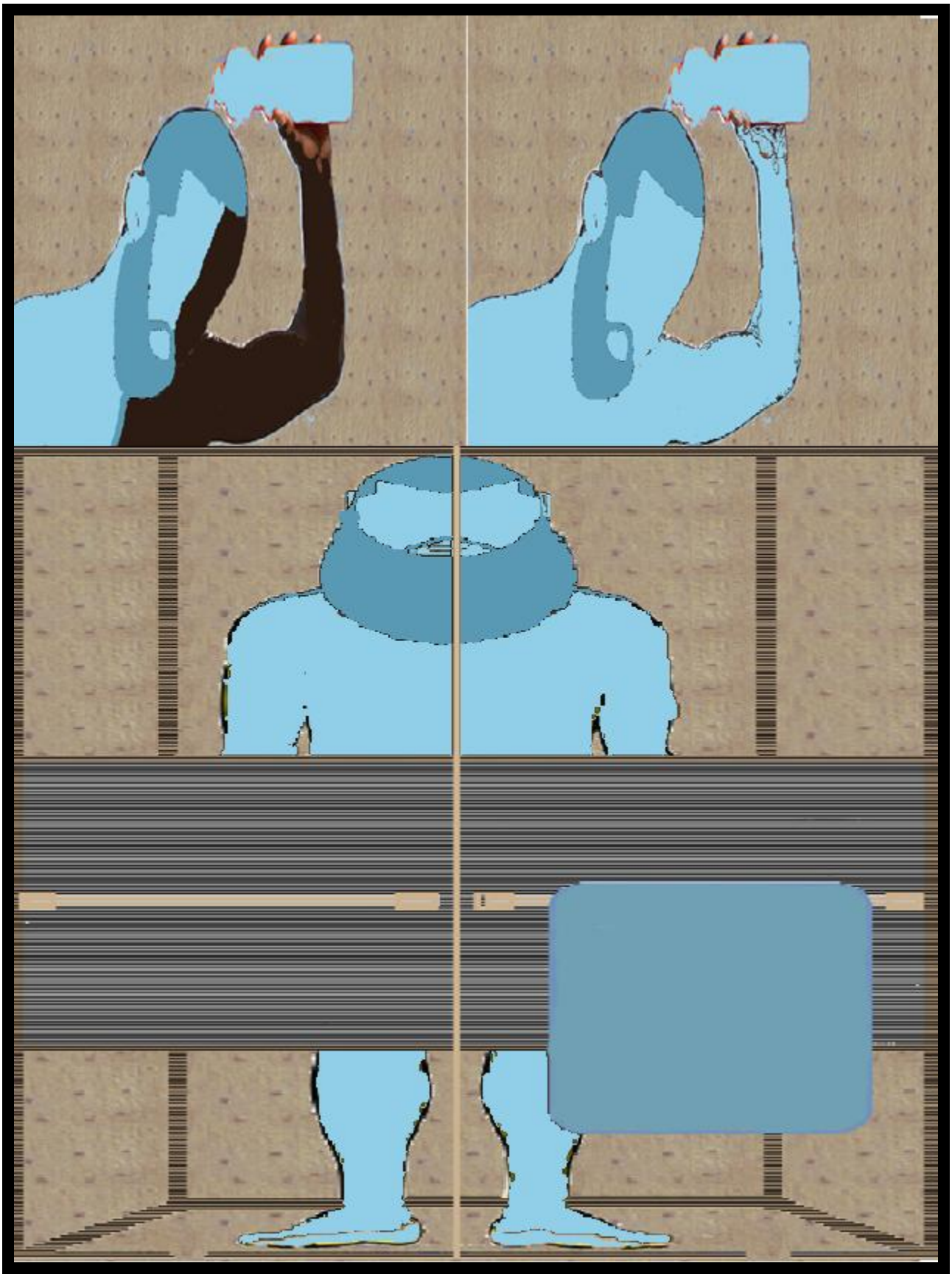
STEP 8: <u>POUR 3 HANDFULLS OF WATER OVER THE HEAD</u>.



The proof for this practice is the hadith of Bukhari, wherein Aisha reported: "**When the Prophet (P.B.U.H.) used to take a bath while Junub, he would start by washing both hands, then with his right hand he would pour water into his (cupped) left hand and wash his private parts, then he would perform Wudu, like the Wudu of Salat, then he would take water and run his fingers through the roots of his hair until the water had reached the scalp, he would then scoop water up with both hands and pour it over his head three times**..."

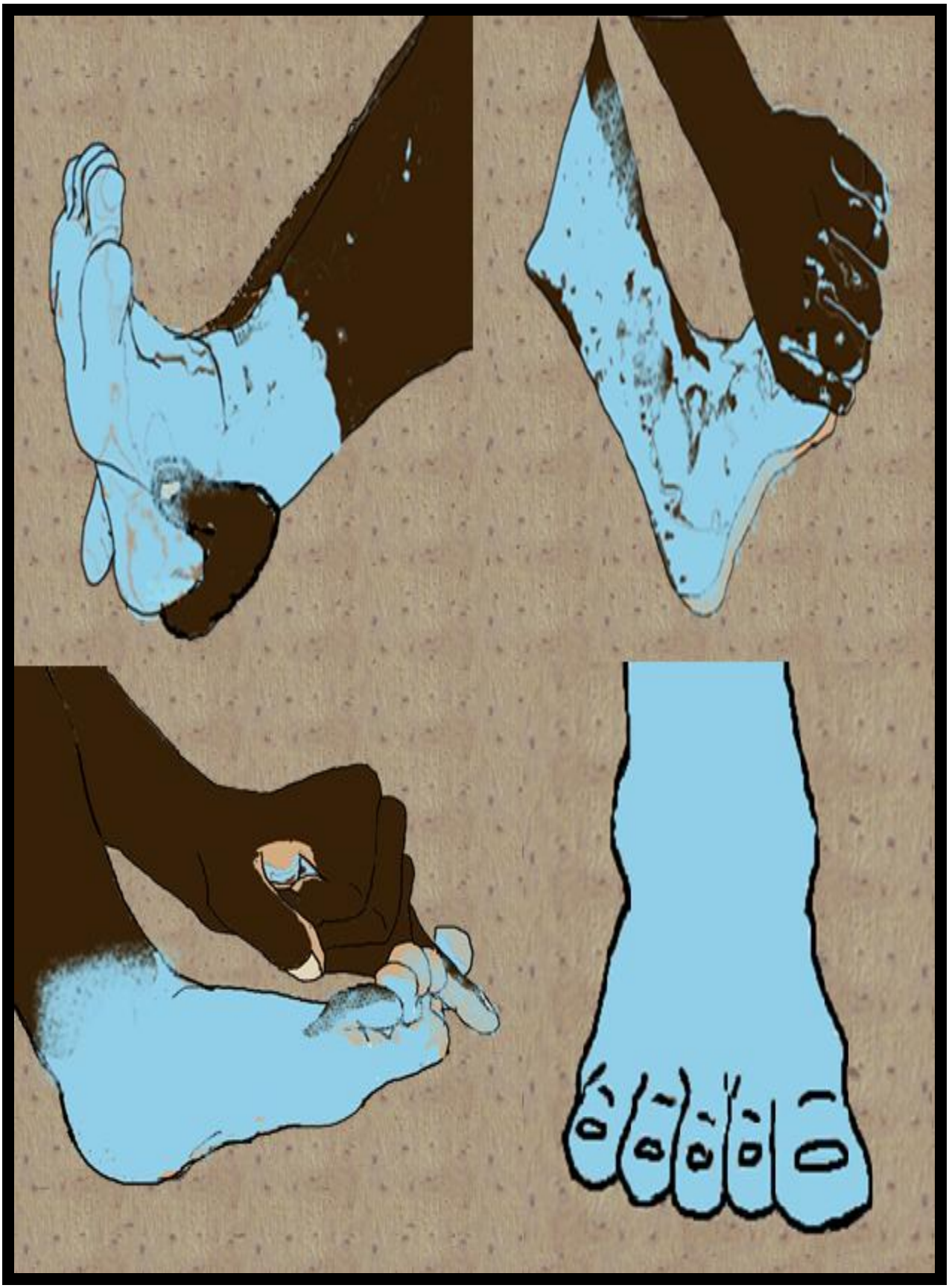
STEP 9: POUR WATER OVER THE HEAD AND THE ENTIRE BODY BEGINNING WITH THE RIGHT SIDE.

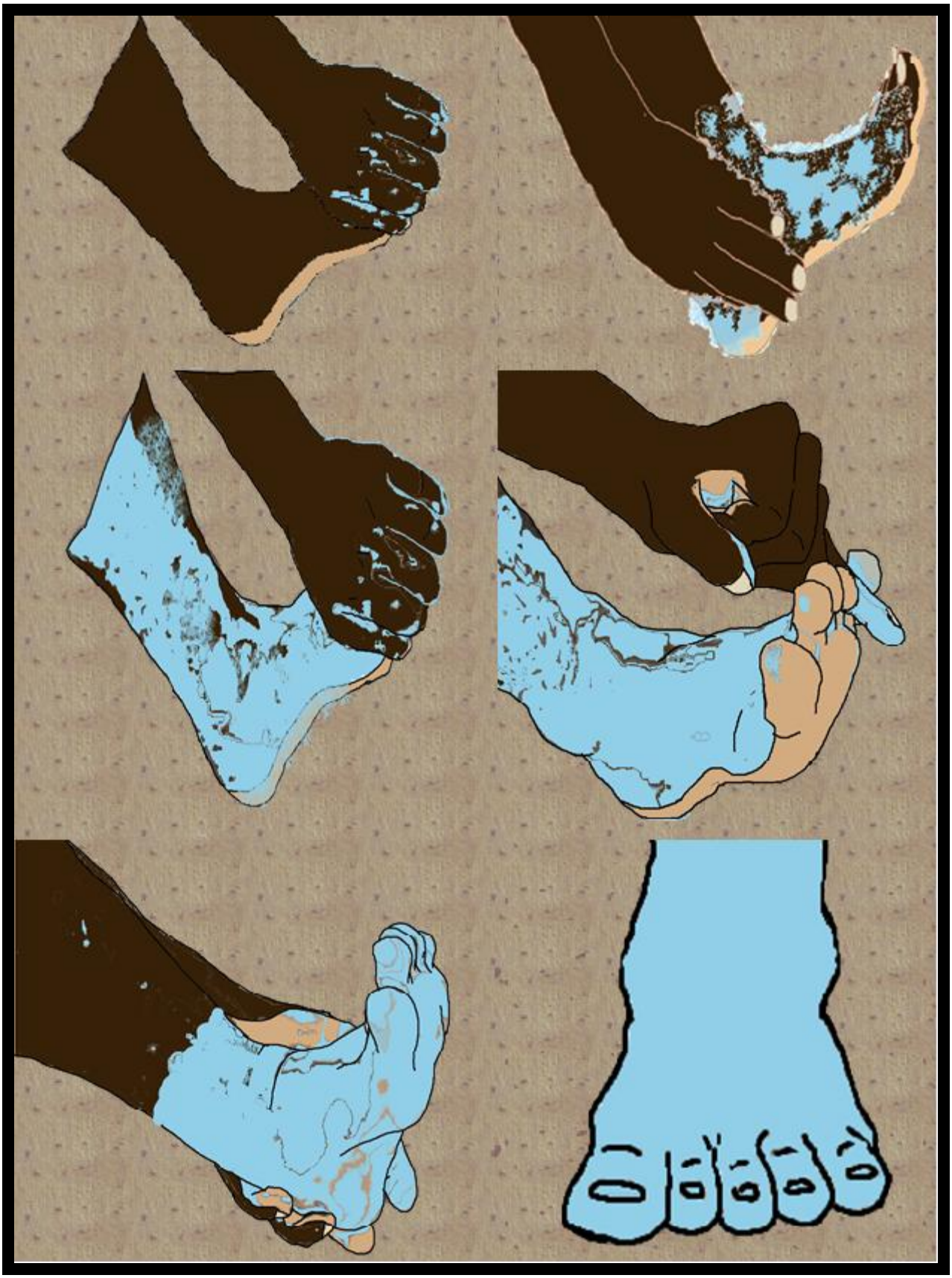




The proof for this practice is the hadith of Bukhari, wherein Maimuna narrated: "**I placed water for the bath of Allah's Apostle and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body...**" Also, the evidence for beginning with the right side of the body first is the hadith collected by Bukhari wherein Ayesha related: "**The Messenger of Allah (P.B.U.H.) used to like to start with the right side when putting on his sandals, combing his hair, engaging in his ritual purifications, and in all of his activities**."

STEP 10: WASH THE FEET (INCLUDING BETWEEN THE TOES) UP TO THE ANKLES, BEGINNING WITH THE RIGHT

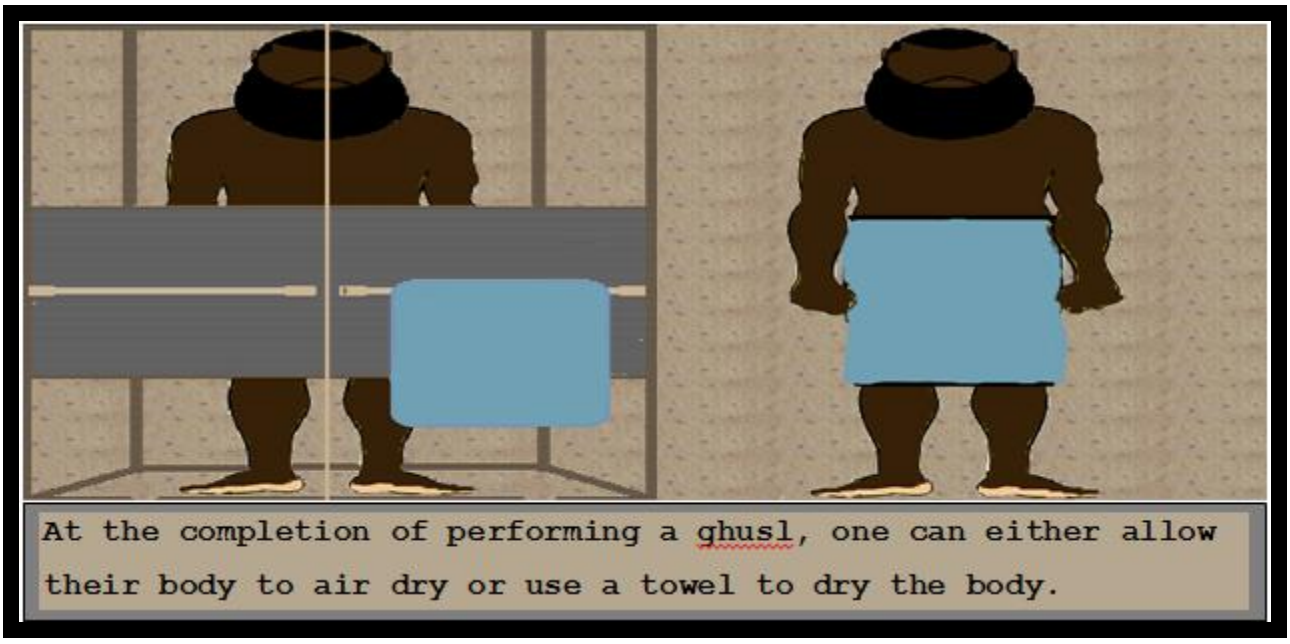




The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet**." What is more, another hadith collected by Bukhari reports that Maymuna bint al-Harith reportedly said, "**I put down water for the Prophet (P.B.U.H.) to perform ghusl and screened him. He poured water onto his hands and washed them. Then he poured water onto his left hand with his right hand and washed his private parts. Then he struck his hand on the earth and wiped it and then washed it. Then he rinsed out his mouth and cleaned his nose by sniffing up and blowing out and washed his face and arms. Then he poured water over his head and poured it over his body. Then he moved to one side and washed his feet. He left shaking the water from his hands**."

The evidence for beginning with the right foot and washing between the toes is the hadith of Imam Muslim, wherein Humran, the freed slave of Uthman reportedly said: "**Uthman b. Affan called for ablution water and this is how he performed the**

ablution. He ... washed his right foot up to the ankle three times, then washed his left foot like that, and then said: 'I saw the Messenger of Allah (P.B.U.H.) perform ablution like this ablution of mine...'" In addition, a hadith collected by Tirmidhi reports: **"Ibn Abbas reportedly said that when the Messenger of Allah performed ablution, he would run his fingers through his fingers and toes..."**

THE COMPLETION OF GHUSL

After one has completed their ghusl, they are permitted to apply soap, shampoo, or any other cleaning agent to their body and hair. One can also use a towel because they are now basically taking a traditional shower. However, to reiterate, nothing is required to perform ghusl except one sa'a of water.